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of the problem and that he makes an effective plea for his case is sufficiently clear. If his argument falls short of being convincing, the fault lies mainly in the character of the chief proposition advanced.

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The Human Species. Considered from the Standpoints of Comparative Anatomy, Physiology, Pathology and Bacteriology. By LUDWIG HOPF. Authorized English edition. (London and New York: Longmans, Green & Company, 1909. Pp. xx, 457. \$3 net.)

The translation of Hopf's book makes available in English a work of considerable value to students of the social sciences. Its avowed purpose is to make a comparison "of the essential characteristics of Man with those of the lower animals in the light of the results of recent research." Part I deals with the origin of man, and contains a critical summary of existing evidence bearing on the question of the ancestry and age of the race. The real essence of the book, however, lies in Part II, which has three sections, one on Comparative Anatomy and Histology, one on Comparative Physiology and Psychology, and one on Comparative Pathology and Pathological Anatomy. Under the head of psychology Hopf has included, in addition to strictly psychic phenomena, the problems of social, cultural, economic, and esthetic development. In its summary and organization of the results of recent studies in these fields, worked out from the side of man and of the animals, lies the special merit of the book. A brief appendix discusses the matter of self-help and mutual aid among animals and primitive men, upon which Kropotkin has thrown such interesting light. The work is amply illustrated.

U. G. W.

Expansion of Races. By CHARLES EDWARD WOODRUFF, (New York: Rebman Company, 1909. Pp. xi, 595. \$5.)

This book is a twentieth century edition of Malthus' *Essay on Population*, with additions from modern biology, anthropology,

ethnology, and medical science. Its author, who is a major surgeon in the United States army, calls it "an anthropological study." But it is really much more a work on the biological side of sociology, making very liberal use of anthropological data. The main interest of the author as is abundantly shown throughout the text is in the problem of the rise and decline of nations and civilizations.

The work, we are told in the preface, "applies to man the natural laws which govern the spread of all other species." It starts with the assumption that the "first law of nature" is that "all animals exist to the limit of their food supply," and that this law applies not less to man, who "always exists in as dense masses as he can," than to all other animals. The work ends with the dictum, "Natural law governs the world and all its inhabitants." Between these assertions appears a whole philosophy of human society, in almost wholly biological and physical terms, which is made to explain pretty nearly everything from trade and commerce to wars and pestilences. The spirit of the work, as has just been said, is indeed that of Malthus, who, Dr. Woodruff thinks, is much neglected by contemporary students of social, economic, and political problems. The work is founded upon Malthus' assumption that wherever food increases, there population will increase, and inasmuch as population is limited by food, the pressure of population upon food can be made to explain practically the whole course of economic and social evolution. From this point of view our author proceeds to explain, quite in the spirit of Malthus, poverty, misery, famine, pestilence, migration, war, and crime.

He finds that population behaves essentially as a fluid, that there is a saturation point for populations beyond which they cannot go without food being brought artificially to them through commerce. Communities that develop manufacturing industries which enable them to exchange their manufacturing products for food thus become supersaturated with population, while centers that produce food in exchange for these manufactured products are undersaturated. The whole movement of commerce and industry, Dr. Woodruff thinks, can be explained from this point of view. Hence it follows that certain districts of the earth, mainly those concerned with the production of food supply, must

remain relatively thinly populated in order that other districts concerned with manufacturing industry may be densely populated.

The phenomena of migration from the earliest times down to the present can be very simply interpreted also from this point of view, that is, migration is simply due to the pressure of population upon food. This results, however, our author thinks, not in the migration of the more active, energetic and stronger, but rather in the migration of the least efficient, those who are crowded out of the community by the stronger. As regards America at the present time, "The failures come here in search of food, actually driven from home by their more successful relatives or by stronger invaders." The commonly accepted view that migration operates a selection in favor of the stronger and more efficient is, therefore, directly combatted by Dr. Woodruff. His views on many other questions are quite opposed to those commonly accepted: thus, he finds that war, which is, of course, wholly due to the pressure of populations upon food, is a most beneficent agency in its operation upon a people. It is peace which stops the processes of selection and which induces degeneration. On the whole, it must be said that Dr. Woodruff makes out a strong case for the beneficent biological effects of war, and those who are accustomed to reading only what the peace advocates among the biologists, like Dr. Jordan, say about war, would do well to read what Woodruff says. Pestilences and famines are, of course, according to him, manifest consequences of the pressure of population against food. Tuberculosis, the great modern pestilence, for example, he argues, affects mainly those who are suffering from starvation in one form or another. Crime is also very largely to be explained through this conflict for the sources of subsistence; the motive for most crimes, especially murder, being to remove a biologic and economic competitor. Unlike Malthus, Dr. Woodruff does not argue for late marriages, as he thinks that that is something which is entirely beyond the control of human laws or agencies. He does, however, regard with favor the diminishing birth rate among civilized peoples. He thinks that this is merely an expression of the natural adaptation of population to food, and so far from being a ground for alarm, is, on the whole, a favorable sign. "Instead of race suicide, it is race preservation."

Of course, the pressure of population upon food is the motive force in all human evolution. Not only was the evolution of man brought about in this way, as nearly all biological theories agree, but also the evolution of the state, property, and religion. Dr. Woodruff finds it necessary to postulate a double origin of the human species, one of the original races originating in Central Asia with a brachycephalic head, flat face and long, straight hair; the other original race originating in Central Europe with a dolichocephalic head, oval face and wavy hair. These two races sprang from different anthropoid stocks during the glacial age in Asia and Europe respectively. The European race migrated southward, degenerated, and in Africa became the negro race. The Asian race populated the Pacific Islands and also North and South America. With the retreat of the ice sheet from Europe and Asia, the Asian race precipitated itself upon Europe, producing the round headed peoples of Central Europe and shutting up a portion of the original European race in North Europe, where on account of the rigorous selection which their physical environment produced, they evolved into the highly intellectual and energetic Aryan type. This Aryan type, Dr. Woodruff thinks, alone has produced civilization. These Aryans, or Northern Europeans, on account of their pressure upon the food supply have been, since the beginning of history and earlier, migrating southward and carrying their civilization, language, and institutions to other peoples. The Aryans, therefore, produced the civilization of the Mediterranean basin, of the Semites, and of India. Curiously enough, Dr. Woodruff finds that all the Aryans migrating to these warmer countries soon become extinct. Inasmuch as acclimatization is a "myth," a steady stream of Aryan migration to southern and tropical lands has kept up in all historic times, and this is the explanation of the struggle of northern European peoples to control the tropics at the present. Dr. Woodruff's worship of the Aryan, whom he nevertheless agrees with Nietzsche is a "blond beast," excels that of de Gobineau. He even assents to Haupt's view that Jesus was probably sprung from Aryan stock settled in Palestine.

The above is a fair representation of the book. From one point of view it might be said to be a horrible example of what a biologist who has had no training in the social sciences may do

in handling social and economic problems. In spite of its bizarre theories, however, it must be said that the work is a very suggestive one and deserves the attention of economists and sociologists. It is fitting that the theories of Malthus should again at the beginning of the twentieth century receive restatement at the hands of one primarily trained in biology, the science which has profited most from Malthus' work; for the full significance of Malthus' theories may not, as Dr. Woodruff asserts, be yet appreciated by students of human society. Still, one cannot but regret that the restatement of Malthus' theories by Dr. Woodruff was not made with more allowance for the psychical factors in human society which he utterly ignores and which makes man more or less of an exception among animal species.

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Psychological Interpretations of Society. By MICHAEL M. DAVIS, JR. Vol. xxxiii, Columbia University Studies in History, Economics and Public Law. (New York: Longmans, Green & Company, 1909. Pp. 260. \$2.)

This is an important study for those who are interested in the recent progress of sociology along psychological lines. It is even in itself a considerable contribution to the development of the psychological aspects of sociology. The book however is badly proportioned. About one-half (chapters vi to x, inclusive) is devoted to Tarde's imitation theory of society. The excuse for this is that these chapters constituted originally the author's doctoral dissertation, and around these as a nucleus the book has been built up. In the present work, however, they might have well been condensed to two chapters with great gain to the time and energy of the reader.

The important parts of the work are then, section first, in which the author treats of the development of psychological theories of society, and of the conception of the social mind, and chapters xi to xvi inclusive, in which he discusses various psychological and sociological principles. In these portions of the work he outlines, though in a very fragmentary way, a sound psychological theory of society based upon the latest and best